# SIR Arthur Haſelrigg HIS SPEECH IN PARLIAMENT,

*CONCERNING*

The Bill Paſſed againſt Plurality of *Livings*, That no Clergie man ſhall have above one Living, except hee be ſervant to the *KING*.

*Februar* 21. *An. Dom.* 1641.

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*Mr. SPEAKER,*

THIS Bill, which hath been laid aſide till now, by reaſon of the great affaires of State which hath required more ſpeed in the ſetling thereof, delay and protraction of time therein, might have proved very dangerous and preiudiciall to the whole

State: for wee have had too much experience of what hath followed the practices and plots of the adversaries and enemies of the same; by which meanes we have not been permitted any time to take into consideration the abuses in the worship of God in our Religion, and the manifold grievances of the Subiect, by the oppressions and iniuries of persons as well spirituall as temporall in places of authority in Church and State; but now many impediments, by the blessing of God, and the wisedome of the King and his high Court of Parliament, are removed and avoided, that did much hinder our proceedings therein, by which we have now againe some time to recollect what businesse wee had in hand before these distractions and distempers of the State were raised, and to proceed in the same.

Mr. *SPEAKER*,

This Bill against plurality of Benefices, will bee a meanes to purge the Clergy from much vice and impuritie, ease, plenty and saciety bred in many idlenesse and luxury; men gave themselves over wholly to the world, to minde earthly things, and that which ought to be agreeable to their function, they altogether neglected, nay contemned and despised, as a thing not worthy of their study and paines, the sound and pure preaching of

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the word of word of God, without mixture or compoſure of their owne or other mens inventions, they held, I ſay, this as vile and baſe, but could permit to themſelves time ſufficient to ſtudy to obtaine the myſtery of the change of the times, to be time-ſervers; Every day changing if occaſion ſerved for their advantage. If they could attaine to underſtand the faſhions of the Court, to bow and complement, to bee Paraſites and Flatterers, obſerving the diſpoſitions and inclinations of great perſonages and great men in places of authority, in the Church and State, but eſpecially could learne to dance after the Biſhops Muſicke, then had they learning enough, and were accounted able Divines, fit to be Maſters of two, three, or foure Benefices. But as farre unfit to execute his office as a Teacher over thoſe committed to his charge, as almoſt Plow-men to bee Biſhops: This increaſed vice, impaired vertue; by theſe was it no hard matter for the ſuperiours to introduce into Church ſuperſtitious Ceremonies, theſe eaſie to be drawne to preach liberty and vices, rather then teach piety and godlineſſe; no hard matter at leaſt to bring them to that paſſe they may be at any time ready to chuſe what religion to be of, according as the times alter.

*Mr. SPEAKER,*

This Bill will (I hope) prove a great meanes to restrain their licentious and ambitious spirits, if likewise there might bee another Bill for the explanation of this, enacting thereby no person of what degree or dignity soever, may present any Incumbent to any Benifice, till his life and conversation, his learning and ability bee well knowne to himselfe: That no Popish Lords, or disaffected Prelates may have no longer the presentation to Benefices; but all presentations may bee committed to the dispoſall of such as the Parliament in their wisedome shall thinke fit to be intrusted with the same: That all such as have Benefices of great value, may allow out of the same to his neighboring Ministers whose places will not yeeld them a competent Maintenance for themselves and Families, That such as are in great Benefices, and not able to discharge his duty in his place, may be inioyned to allow a sufficient competency to his hireling or under Curate, whereby the Cure may be faithfully and diligently served, That all men of the Ministery may be preferred to place, according to their worth in their Learning and piety, that men of most vertue may bee planted in the best Benefices. That by this meanes, they may strive (as before by vice) so now by vertue, to raise their fortunes by the Ministery.

And

And thus much (Mr. *Speaker*) concerning this Bill, which I humbly leave to the further conſideration of this Honorable Houſe, And humbly deſire the ſame may be preſented to his Maieſtie for his royall aſſent, and paſſing thereof.

FINIS.

And thus much (Mr. Speaker) concerning this Bill, which I humbly leave to the further consideration of this Honorable House. And humbly desire the same may be presented to his Majestie for his royall assent, and passing thereof.

FINIS.